DECember 23
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations but gave no heed unto them. He was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father." DOCTRINE AND COVENANTS 20: 21-24.

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DIVINE GUIDANCE AND DIVINE AUTHORITY*

PRESIDENT CHARLES W. NIBLEY

MY BRETHREN AND SISTERS: It has always been a considerable task for me, at the general conferences, to address these large gatherings of Latter-day Saints, although I have had many years' experience. Approaching a task of this kind gives one a feeling of awe.

I rejoice in the work that the Lord has accomplished with the help of His saints, imperfect as most of us are. Under His guidance and direction we have been able to accomplish a great work. I believe that He would say now, as He said to the Church in former days, that He is well pleased with His Church collectively—not individually, but collectively.

I feel very grateful for the privilege of being here. I often think what a grand thing it is to be permitted to live in the world to-day—this wonderful age of the world, with its marvelous developments of science and art, and the great progress that has been made from the conditions of the world as they existed two or three hundred, or even a hundred years ago. What a different world! And what a wonderful land of liberty we are living in—a choice land, under the freest and best of all governments on the face of the earth; where there is more security,

*Address delivered at the second session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

more protection for the rights and liberties of the people, than there is in any other nation. The hand of the Lord has guided the destinies of this great nation, for He it was that planned it.

He tells us in a revelation to the Prophet Joseph Smith which we often quote: "I, the Lord, raised up wise men for this very purpose"; that is, to found this government; and it has had divine guidance all the way through. The people here in the United States, even those who are not so well off financially, are housed better, fed and clothed better, and better situated, than the rich and well-to-do in most other nations. Never before in all the history of the world has there been a nation like this, of such commanding importance, and yet not desiring anything but what rightfully belongs to it.

A PRESIDENT'S REVERENCE FOR GOD

I was glad to read the inaugural address of President Coolidge, delivered a year ago last March, particularly the closing paragraph wherein he showed such reverence for God. He concluded the address with these words:

> America seeks no earthly empire built on blood and force. No ambition, no temptation, lure her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross.
>
> The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favour of Almighty God.

"She cherishes no purpose save to merit the favour of Almighty God." These words constitute an acknowledgement of God in the affairs of the nation, and a desire to be governed by the spirit of righteousness and justice, to do good and to uphold the principles of freedom.

THE STRUGGLE FOR LIBERTY

The liberty that we enjoy to-day has come only after a hard struggle in the world. Four hundred years ago the fight for freedom was on. The reformers, as they are called—Martin Luther, John Knox and others—rose up and protested against the tyranny to which they were subjected. They demanded more liberty. They were few in number compared to the many millions, but under the blessing of the Lord they conquered. Finally, little by little, liberty was conceded to the people by the potentates and popes that then ruled the world. But it was a hard struggle and cost some of the best blood of that period. *The Rise of the Dutch Republic*, by Motley, gives a graphic description of the terrible sufferings endured by the Dutch people in this long fight for liberty. For the liberties that we enjoy to-day we are indebted in large measure to the people of the Netherlands. For many years they fought most valiantly for

religious freedom and the extension of the rights and liberties of the citizen against all the might and power of Catholic Spain, backed by the Spanish Inquisition. They were small in number and weak indeed compared to the thousands and tens of thousands of Spanish troops, led by the notorious Duke of Alva. But they finally conquered. Why? Because the guidance of the Lord was with them, and He gave them His favour and blessing.

A hundred years later the same desire for liberty was again manifested. Oliver Cromwell was raised up, and he fought a good fight and kept the faith. We are also largely indebted to him, and to those who fought with him, for the freedom that exists in America to-day.

A hundred years after that we find George Washington and the patriot fathers contending for the liberties of the people, and the Lord gave divine guidance to them. They could not have succeeded without His help. His power and His hand were over them.

So, as we heard from President Ivins this morning, it comes about in the progress of the spirit of freedom and liberty that the Lord has prepared the way in this nation for His Church to be established.

DISTINCTION BETWEEN DIVINE GUIDANCE AND DIVINE AUTHORITY

But here let me emphasise one thought. To all of these men—Luther, Knox, Cromwell, Washington, and their compeers—there was given divine guidance. But they did not have divine authority. The Lord to-day gives divine guidance to good people of the world who seek Him—and many millions do. It is true that "there is a divinity that shapes our ends, [and the ends of nations too] rough-hew them as we will." But He has not given to them divine authority. As we heard this morning, religious denominations sometimes meet together and pass resolutions against us. They are without divine authority. And there is a marked distinction between divine guidance and divine authority. People can see and acknowledge the guiding hand of Almighty God in the formation of this government and in its growth and development. It is plain to many that we have enjoyed His favour as a nation. But as to divine authority, that is different. Let me read from the very first revelation in the book of Doctrine and Covenants:

> And the voice of warning shall be unto all people, [We heard from President Grant this forenoon of the necessity of preaching this Gospel to all the nations of the earth] by the mouths of my disciples, whom I have chosen in these last days.
>
> And they shall go forth and none shall stay them, for I the Lord have commanded them.
>
> Behold, this is mine authority, and the authority of my servants.

That is a little different from divine guidance.

In a revelation given to the Prophet Joseph Smith, when he was only seventeen years of age, in 1823, we read:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

DIVINE AUTHORITY CONFERRED BY HOLY MESSENGERS

Was that divine authority bestowed? Let me read another section. On the 15th day of May, 1829, an angel of the Lord, known as John the Baptist when he lived upon the earth in the days of the Saviour, appeared to Joseph Smith and Oliver Cowdery and conferred upon them, in these words, the Priesthood of Aaron:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

Here is divine authority. Do any of our friends or neighbours make such a claim? We know the claim of the Catholic Church, and all we say in response is that "By their fruits ye shall know them." These were the words of our Saviour, and that is enough on that score. But our Protestant friends do not even have that much of a claim. They have a form of godliness, but deny the power thereof. And because they do not have the authority themselves they think no one else has.

I have read to you how the Lord conferred the lesser Priesthood upon the Prophet Joseph Smith and Oliver Cowdery. Let me read from the 27th section of the Doctrine and Covenants. The Prophet Joseph, in preparing for a sacramental meeting in August, 1830, started to go to a neighbour's house to secure wine for the sacrament, because that is what had been used. He was met by a messenger from the Lord and instructed that he need not go for wine; that pure water should be used instead:

It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

Then this messenger goes on to tell the prophet that the day will come when he, Joseph Smith, would be able to sit down with Abraham, Isaac and Jacob, with Moses, with Elias, with others of the ancient worthies, and partake of the sacrament "and also with all those whom my Father hath given me out of the world."

So, some of us may have the privilege of being there. But he said further that the prophet would have the privilege of sitting down "with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them."

Here was divine authority in these last days, conferred by holy messengers, the same men, Peter, James and John of whom the Lord Jesus Christ said in His time: "Ye have not chosen me, but I have chosen you and ordained you." The Lord Jesus Himself ordained those three men, and they came, as I have read, and conferred the Holy Apostleship upon Joseph Smith and Oliver Cowdery. So here is divine authority to act in the name of the Lord. Our claim is that the authority of the Priesthood has been conferred upon men and given to this Church, which is the Church of Christ. It is not given to the nation. But the nation has had divine guidance, as I have said. Individuals not of our Church may have divine guidance; but divine authority to act in the name of the Lord, to baptize, to lay on hands, to say: "Receive ye the Holy Ghost," as the apostles of old said, and then to have them receive it, that is a different proposition.

WITNESSES OF THE BESTOWAL OF DIVINE AUTHORITY

Upon these statements of divine authority we rest our case, as the lawyers say. If these heavenly messengers did not come to Joseph Smith and confer upon him this divine authority, then is our preaching vain and our faith is vain also. But we know, and the world may know also by the fruits of "Mormonism", that there is divine power in this organisation. Moreover, we have witnesses. Through Joseph Smith the Lord called three special witnesses, to whom was given the great manifestation of the truth of the Book of Mormon. We have not only three witnesses to the testimony of this divine authority, but we have three hundred thousand of them, and more, that can rise up and testify that by the power and influence of the Holy Ghost they know that this is the work of God, that it is the power of God unto salvation. It is not a form of godliness without any power; it is the power of God unto salvation, the salvation of all those who will accept it, in this land and in every other land. That is the difference between this Church and all other churches in the world. We call upon all the world to know that divine authority is here, in this Church of Jesus Christ of Latter-day Saints, and that it is nowhere else. God bless you. Amen.

At Christmas play and make good cheer,
For Christmas comes but once a year.

A GREETING AND A MESSAGE

MAY BOOTH TALMAGE
PRESIDENT RELIEF SOCIETIES, EUROPEAN MISSIONS

GREETINGS for the Christmastide of 1926! Greetings heartfelt and sincere to our beloved leader, Sister Clarissa S. Williams, to her associates, and to the great sisterhood of Relief Society workers throughout the world!

We have no radio with which to broadcast our message, but love and prayer and blessing need no mechanical sending apparatus. If heart be attuned to heart the waves will carry to the Arctic Circle, throughout the European countries, to the little band in Armenia, to South Africa and the islands of the sea, and to our dear homeland, America, as readily as to the conferences and branches of the British Isles; and so our hearts to yours exclaim: "God bless you every one!"

Our special message is to those who reside in the British Mission. We venture the opinion that perhaps there has not been, since the Great War, a period when better opportunity was afforded for Relief Society sisters to exemplify the life of the Master than right now, when all Christendom celebrates the anniversary of His mortal birth.

Loving and *serving* and *giving* were the three dominant characteristics of our Saviour's life. The strength and purity of His love gave new meaning to the word; a meaning which if adopted and fostered will change the hearts of men. Such love will root out the sordid and selfish and implant sympathy and charity in place thereof. The love He taught inspires us to look for the best in our associates and in all mankind, builds up one's courage, renews one's strength, and, indeed, embodies all the virtues of Paul's masterful treatise recorded in 1 Corinthians, 13th chapter. How needful it is that Relief Society members possess and cultivate this type of love!

The Saviour's entire ministry was one of service. To be fired with zeal ourselves in the desire to serve our fellowmen, we need but read anew the marvelous record of His deeds, and therein note how one act of helpfulness followed swiftly after another. Our Lord's example in giving was supreme, because He gave not only the material bread that fed the multitude; not alone did He bind up the brokenhearted, give health to the sick, sight to the blind and life to the lifeless, but He gave Himself, His very life, to bless humanity.

We cannot do all that He did, for we are human, He was divine; but we can emulate His example of loving, serving, giving. We can think less of our own desires and of what we shall get, more of the needs of others and of what we shall give.

Are there any sick, maimed, halt or blind in our midst, whom

our loving service would bless? Was it more needful two thousand years ago that the Master give to the poor than that we share our blessings with the unfortunate now?

The stress, strain and destitution did not end in many homes when the recent strike terminated. *Now* is the time when our Relief Societies should be diligent in searching out and succouring the needy. There is no merit in showing a large surplus in the treasury if there are worthy members in need of food, or their children without shoes. The sick should be visited and cheered; comfort should be extended to stricken homes, and all forms of distress relieved.

Fortunate indeed are the branches in which no members are in need of help. The Master, however, did not confine His giving to one small hamlet or area, but reached out to the helpless who were afar off. So, too, with loving hearts and generous hands, some of our branch societies have sent of their abundance, asking that such contributions be used as means of blessing to less fortunate sisters in other places. In distributing funds, however, especially at the Christmas season, local officers should be guided by the counsel and direction of branch or Conference Presidents, that everything may be done in order and through the proper channels. None among our members should be left in actual want, either of material things or of needed spiritual strength.

In our Christmas giving let us remember the words of the poet Lowell, who in his "Vision of Sir Launfal" so beautifully embodied the Master's precept:

> Who gives himself with his gift feeds three,
> Himself, his hungering neighbour and me.

TO HIS MEMORY

Joseph the Prophet, martyred saint and seer!
Thy name we love, thy memory we revere.
Chosen of Sire and Son, on them to gaze,
When dawned the glory of the Latter Days.

Mighty thy mission, servant of the Lord;
Thy word of power, a flaming two-edged sword,
Hath lit the beacon, and made plain the way
Of Him whose presence brings the Perfect Day.

Thine to replant the ancient Tree of Life,
Balm for the bleeding nations, torn with strife.
The storm still rages, but the end is near,
And they who serve the Master need not fear.

Early the crimson setting of thy sun;
Yet timely 'twas, for thy great task was done.
Henceforth, in realms where joys celestial spring,
Thou'lt reign eternally as Priest and King.

Orson F. Whitney

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 23, 1926

EDITORIAL

"CHRISTMAS EVERYWHERE"

EVERYWHERE, everywhere, Christmas to-night!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas to-night!

For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small.

PHILLIPS BROOKS

Sundry and diverse are conditions among mortals at Yuletide. Nevertheless, the joyous season unifies men's hearts and minds, centralises their desires and thoughts, universalises their good will, and foreshadows world-wide peace and brotherhood, to a greater degree than any other occasion.

Sunny South Africa greets icebound Labrador; old York wishes New York well; Dame Madagascar sends her compliments to Sir Alaska; presidents, kings, potentates and emperors, exchange cordial salutations. Conveyances on land varying from the puffing locomotive to the jaunting dromedary; Nature's message carriers of the atmosphere, the homing pigeons, or man's mechanical packet bearers, powerful airplanes, with the swiftness of Mercury; vessels with sail or funnel plying on the deep, fetch and carry seasonal greetings, regards, remembrances, courtesies, and presents, to kith and kin, from cape to cape, virtually, from pole to pole. Modern radio apparatus fills the very air with Christmastide topics; cables on the ocean floor tell the peaceful tidings to the tempestuous waves.

Bells peal, organs roll, pretentious naves and transepts and humble chapel rooms reverberate the strains of congregations and choirs large or small; from the pulpit eloquent tributes, rapturous praises and soulful prayers, resound. Carol singers, organised and trained, or sweet-voiced waifs hopeful and needful of

a copper or two, bring music to the doors of mansion and cottage. Within innumerable homes peace and prayer dominate.

Whence came this happy festal season, which sets the whole Christian world ablaze with light, and ushers in mirth unalloyed and legitimate, and melody wholesome and inspiring? In whose honour, whose name, celebrate we? For whom are the pæans of praise, the hallelujahs?

Christendom answers: 'Tis the birth of the Christ-child we thus commemorate; we celebrate in the name and honour of our Lord and Saviour, Jesus Christ.

This is as it should be; for worthy, aye, thrice worthy, is the Lamb!

Bells jingle, horns blare, cabarets and music halls reverberate the sound of shuffling feet, of clinking wine glasses, of mawkish chatter and brazen laughter; from the stage shady jokes, frivolous songs, light-minded narrative, resound. Blatant "jazz" orchestras figuratively murder music, and demand as recompense for their extinction of melody far more than the sou or two sought by the carolers. Within innumerable homes strife and impiety dominate.

Again we ask: Whence came these objectionable pleasure-seeking customs of Yuletide, which set the majority of those who indulge in them ablaze with sensual desires and worldly lusts, from a hilarity that reeks with the fumes of sin, and produces nausea unwholesome and depressing.

Say not as before: This is to commemorate the natal day of a God; we celebrate thus in the name of the Nazarene—lest ye be found guilty of gross sacrilege and blasphemy! For our Lord taught not these debasing things. He, however, foresaw, foretold, and decried them, as did His apostles, one of whom wrote: "In the last days perilous times shall come. . . . For men shall be lovers of pleasures more than lovers of God."

Christmas time may be made a period of reverence, during which the soul's love for God will increase and merit reciprocated love from God; or, Yuletide days can be made days of revelry, wherein regard for sacred things is cast aside, reverence for God is smothered, and His approbation and love restricted and turned to but pity for His erring children, who thus bring sure retribution upon themselves.

Latter-day Saints: make your Christmastide one of reverence, not of revelry.

Aye, 'tis "Christmas Everywhere", and as universal as is the occasion, so are these greetings from the *Millennial Star*:

REMEMBRANCE FOR THE PAST;
GOOD WISHES FOR THE PRESENT;
BRIGHT HOPES FOR THE FUTURE.

JAMES K. KNUDSON.

THE BEST CHRISTMAS GIFT OF THE 19th CENTURY

It so happens many times that eternal spirits are born to earth, that is, are given mortal tabernacles prepared for them, on or about December 25th. Christmas day. Through such a timely entrance into life's second estate, preexistent spirits come as veritable Yuletide presents from God to man. "Gold, and frankincense, and myrrh"—Christmas gifts of yore—are precious and valuable as to intrinsic worth; but who can conceive of a nobler offering from on high than a living, personal entity, possessed of power to achieve, which power, though latent and potential in mortal infancy, as the years multiply may manifest and exercise itself with marked effect?

From that helpless babe may arise one like Demosthenes, or Cicero, or Pitt, or Burke, or Fox, or Webster, who shall compel listening senates to hear him, and by his master mind dominate their intelligence and their will, and compel them to think in channels that he shall mark out for them. Or from such a babe may come a Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires or give direction to the course of history. From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitutions and laws to kingdoms, empires and republics, blessing happy millions unborn in their day, and direct the course of nations along paths of orderly peace and virtuous liberty. From the helpless babe may come a Michael Angelo, who from some crude mass of stone from the mountain side shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at the God-like power of man that has created an all but living and breathing statue. Or a Mozart, a Beethoven, or a Handel, may come from the babe, and call out from the silence those melodies and the richer harmonies that lift the soul out of its present narrow prison house and give it fellowship for a season with the Gods. Out from that pulp-babe may arise a master mind who shall seize the helm of the ship of state, and give to a nation course and direction through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honour, too, and give it a proud standing among the nations of the earth; while he, the saviour of his country, is followed by the benedictions of his countrymen.—B. H. Roberts.

To this we would add to fit the occasion: From such a "wee bairn", tenanted by a "noble and great" spirit, *came*, commissioned of deity, a chosen oracle, through whose instrumentality, the Gospel of the Son of God, the plan for man's salvation, was restored to earth—a more exalted calling than any afore mentioned, and one fulfilled completely and in honour.

On December 23rd, 1805, in Sharon, Windsor County, New York, U. S. America, to Joseph Smith and Lucy Mack Smith was born a man-child. To these God-fearing New England parents the infant newcomer to man's estate was a Yuletide blessing, though arriving two days in advance of the festal

occasion itself. As a signification of parental favour, and undoubtedly prompted by the Spirit of the Lord, the boy was named Joseph; and with this homely but time-hallowed Christian name, appended by the even humbler cognomen of a noble family, he grew; he developed; he fulfilled his mission; he shaped the destinies of many men; he died a martyr.

Six score and one years have elapsed since the epoch-making entrance into mortality of this choice spirit occurred. Not a third of that time later the same personage departed from terrestrial spheres; but during his short stay Joseph Smith so ordered his life that his honour, his name and his praises shall endure forever.

Joseph Smith's birth was not unheralded and unsung; neither was his Christian name given fortuitously. Nearly six centuries B. C., Lehi, a prophet and a leader on the Western Hemisphere, a man righteously proud of his descent through Joseph who was sold into Egypt, revoiced a prophetic utterance of this same Joseph in a blessing given to his (Lehi's) own son, who bore the same name as "the fruitful bough" of Israel. The prophecy epitomises at once the lineage, the work, the status and the name of a "choice seer" of the latter days. It reads in part:

> Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.
>
> And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. . . .
>
> And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.—Book of Mormon, 2 Nephi 3: 7, 8, 15.

Yes, Joseph Smith was "The Best Christmas Gift of the 19th Century!"—James K. Knudson.

THE FALL CONFERENCES

Twice yearly in each of the fifteen districts of the British Mission conferences are held. The spring gatherings usually begin in or near the fore part of March; the fall conference term commences at the end of about a three month period following the earlier season. The public assemblies, supplemented by other meetings, convene on successive Sundays, unless their postponement is necessitated through unforeseen difficulties. Special and

separate gatherings are held ofttimes on Saturdays or Mondays. Thus, on thirty Sabbaths of the year occur these distinctive occasions in Britain.

The fall conferences for 1926, which began on September 5th, were brought to a finish on Sunday, December 12th, by the holding of the Scottish district convention in Glasgow. Thus ended a series of services neither deterred, hindered, nor marred by any postponement, unpleasant circumstance, or overlooked detail. Both the general and special meetings have been full of inspiration and information. Much good has already resulted, and, undoubtedly, the wholesome influence created by the fall conferences will continue to be felt.

We heartily compliment and congratulate the missionaries, local officers, resident members, and others, who have been responsible for the eminent success of the gatherings in the several component districts; these faithful workers and supporters have already acquired and shall continue to reap blessings for their efforts.

The favourable publicity given the conference proceedings is a feature worthy of mention. Leading journals of the country have either sent reporters to the meetings or have constructed and published well-pointed and fair accounts from notes submitted to them.

Conference seasons in the British Mission are made successful, inspirational and enjoyable by the loyal response and energetic participation of all concerned.

THE CHRISTMAS FEAST

ELDER WALDO L. OSMOND

CHRISTMAS, the observed anniversary of the birth of the Redeemer and Saviour of mankind, is appropriately regarded as a time of festivity, of joyous celebration, and yet withal, a day of devotion and reverence. It is eminently fitting on this sacred occasion that all mortals worship the Lord in prayer, in song, and in feasting.

The custom of rendering homage to Deity by feasts is of primitive origin. Ancient Israel celebrated the feast of the Passover, instituted in remembrance of Jehovah's mercy in sparing the firstborn of the covenant people, when His wrath was visited upon the tyrannical Egyptians in just retribution for their cruelty. Other feasts were also observed in obedience to Jehovah's command: "Three times thou shalt keep a feast unto me in the year." Even pagan nations believed in the efficacy of pleasing their gods by holding feasts. The early Norsemen courted the favour of their deities by giving great regales in their honour, which frequently extended into days and weeks of

continuous celebration. This Norse festival, called the "Yule-feast", was begun each year on December 25th; thus the Christmas time is often called "Yuletide."

In modern times Christendom pays earnest tribute to and devoutly commemorates an event of supreme consequence—the nativity of the Christ-child. Indeed, the celebration thereof may be called the feast of Christmas, even as the ancient festival was termed the feast of the Passover. Such feasts unto the Lord, prompted by gratitude and thanksgiving, manifest solemn reverence.

There is a vast difference between such tributes of genuine veneration, which spring from love and adoration, and the unseemly merry-making, hilarious indulgence, and revelry, born of impious disregard for things sacred. He who comprehends the fact that Christmas should honour the Christ and all that the Master taught by precept and example, and that it is not "just a holiday", is guilty of the grossest sacrilege if he desecrates that hallowed festival by drunkenness, profanity or kindred evils. On that day of all days, when homage and worship should be in every heart, how despicable it is to dishonour the spirit of the feast by such action.

In glorious contrast are the millions of happy souls who on this gladsome day will banquet not alone on their well earned repast, but partake of the richer feast of the true spirit of Christmas—that of good will, kindness, helpfulness, sacrifice, and the other virtues that are exemplified to perfection in the life of our Redeemer. The feast of Christmas to them will be properly and joyously kept; and in the rich environment of the true Yuletide spirit a genuine feast it will be!

THE SCOTTISH CONFERENCE

Scotland, the "bonnie" land of heather, "lochs", kilts and poets, is blessed with a goodly number of faithful Latter-day Saints. On Sunday, December 12th, not a few of this number convened at Glasgow, together with Sister May Booth Talmage and Elder Seth W. Pixton from Mission headquarters at Liverpool, President William Cooke and the missionaries of the district. This gathering brought the fall conference season of the British Mission for 1926 to an inspiring termination.

The theological, first intermediate and primary departments of the Sunday School developed, in the morning service, a theme that embraced the divine mission of Joseph Smith, the Articles of Faith, and the Word of Wisdom; thus giving the inquirers present a comprehensive conception of what "Mormonism" really stands for. Elder Seth W. Pixton explained how the Gospel of Christ emancipates mortals from the thraldom of sin, providing

they apply the Gospel's principles and render obedience to its ordinances.

During the past six months many new districts have been canvassed; numerous investigators have been made for the Church; 1,437 hours have been devoted to tracting; 31,059 tracts and 1,877 books and pamphlets have been distributed; 1,731 gospel conversations and 86 street meetings have been held; 25 baptisms have been administered during 1926, as compared with 13 for 1925. Consideration and attention have been given the Elders in their open-air services, and much prejudice has been dispelled through the conscientious efforts of the missionaries. Such, in brief, was the information embodied in the report read by President William Cooke, in the afternoon assemblage. To supplement his survey President Cooke discoursed on the doctrine of revelation from God to man in these last days, which he affirmed is a fact and not the fantasy some would make of it.

Short discourses full of the spirit of testimony and pithy with doctrinal and ethical subject-matter were delivered by Elders Archibald J. Anderson, Ray R. Murdock, Percy F. Hill, Robert K. Whyte, Carl W. Buchanan, James Ross Smith and George W. Romney.

The M. I. A. slogan for 1926-27: "We Stand for a Testimony of the Divine Mission of Joseph Smith", is a timely rally cry, affirmed Sister May Booth Talmage; for his works and teachings are coming more to the foreground of human affairs at present than ever before. The organisation of the Relief Society is an example of the foresight and perception of the prophet-leader; for the Society is proving a feasible, practical means of alleviating the suffering of the afflicted, succouring the needy, and bringing spiritual light and knowledge into many homes. Elder Seth W. Pixton stated that the prominence given to Joseph Smith in our discourses and writings should not be construed as meaning that Joseph was the supreme head of the Church; for the prophet repeatedly affirmed that he was but an instrument of the Lord used to establish the kingdom of God on earth. The Church of Jesus Christ of Latter-day Saints is not the institution of a man, or any set of men; it is the Church of the Lord Jesus Christ, whose name it bears, and He, as the Scriptures aver, stands at its head.

Pleasing musical selections were rendered during the day by President William Cooke, Sisters Bella and Millie Thomson and the Glasgow Branch ladies' choir.

The Traveling Elders convened in special capacity on Saturday evening; meetings of the local Priesthood, the Relief Society sisters, and the officers and teachers of the Mutual Improvement Associations, were held between the public assemblies on Sunday.

The *Daily Record* published a good account of the conference.

ARCHIBALD J. ANDERSON, Conference Clerk

FROM THE MISSION FIELD

Departure—Elder David W. Eardley embarked from Cherbourg, France, by the steamship *Majestic* on December 22nd, bound for his home in America.

Branch Conferences—Of the Accrington Branch, Liverpool Conference, on November 14th. Addresses were delivered by President Wilford L. Hansen and Elders Robert M. Adams, David M. Kennedy and Douglas H. Peterson.

Of the West Hartlepool Branch, Newcastle Conference, on November 14th. President Orson H. Berrett and Elders A. Vincen McKay, Wayne L. Shaw and Howard A. Stokes, were the speakers.

Of the Skelton Branch, Newcastle Conference, on November 21st. Sunday School scholars developed the topic "The Restoration", in the morning service. President Orson H. Berrett and Elders A. Vincen McKay and Howard A. Stokes were the speakers of the day.

Of the Glasgow Branch, Scottish Conference, on November 21st. Members of the Sunday School treated the subject "The Divine Mission of Joseph Smith." President William Cooke and Elders Archibald J. Anderson, George W. Romney, J. Ross Smith and John Hunter, addressed the gatherings.

Of the Shildon Branch, Newcastle Conference, on November 28th. The restoration of the Gospel in the current dispensation was portrayed by the Sunday School students. Discourses were delivered by President Orson H. Berrett, former President James M. Armstrong and Elder Vard W. Meadows.

Doings in the Conferences: *Birmingham*—On November 26th the Traveling Elders met together; encouraging reports were given by each. At the conclusion of the meeting the Elders enjoyed a Thanksgiving dinner. A farewell social was tendered Elder George C. Mann, who has been honourably released, in the Handsworth Chapel on November 26th.

Leeds—The Traveling Elders convened at Bradford on December 8th. Favourable reports were rendered and timely subjects discussed regarding missionary work.

Manchester—Two persons were baptized on November 8th and 10th by President Landell S. Merrill and Elder F. Donald Merrill; the confirmations were administered by President Landell S. Merrill and Elder N. Glenn Stanford. The Traveling Elders met together on November 27th; favourable reports of missionary activity were given. A general Priesthood meeting convened during the evening of the same day; the Hyde Branch entertained following the meeting.

Newcastle– Missionaries labouring in the Newcastle Conference

assembled on November 25th at Sunderland; the reports given indicated that progress is being made. After the meeting a Thanksgiving Day dinner was enjoyed. Two persons were baptized by Elder Vard W. Meadows and confirmed by President Orson H. Berrett and Elder Gordon P. Owen at Sunderland on December 4th. A social entertainment was held after the baptismal service.

Nottingham—Seven persons were baptized on November 11th at Arnold by Elders Dean A. Barker and J. William Funk and were confirmed by Presidents Orson H. Pratt, Marvin P. Thain and Elders Adrain V. Toolson, Wallace D. Yardley, Brandt D. Jorgensen, Dean A. Barker and J. William Funk. A farewell party was held at Nottingham on December 4th in honour of President Orson H. Pratt, who has been transferred to the Hull Conference. A well attended social was held in the Leicester Branch on November 24th.

Sheffield—The Traveling Elders convened at Sheffield on November 25th; following this gathering the missionaries participated in a program, after which a Thanksgiving Day dinner was served. In the evening services of November 28th, the Sheffield Branch Sunday School rendered a program depicting the benefits gained through attendance at Sunday School. On November 13th the Relief Society of the Sheffield Branch gave a successful social entertainment.

DEATH

CONNERY—Sister Sarah Jane Connery, Ulster Conference, died on November 20th at White Abbey, Ireland. Though handicapped with poor health, Sister Connery was a faithful member of the Church to the end of her days.

FOX—Sister Alice Eliza Fox, aged 65, of the Norwich Branch, Norwich Conference, died on November 9th. Sister Fox was baptized in May, 1907, and since then has been an active worker in the Church. Funeral services were held on November 13th under the direction of Elder Grant M. Broadhead; Elder Morgan Hawkes dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN